nor to make it appear, that those figments of the Greeks (which seem to be really nothing else but the things of nature turned into persons) are so many distinct (self-existent) deities.—Where the latter words are thus rendered in a late edition; [u] Sed nunquam poterit (Celsus) Graecoruin fig-menta, quae validiora fieri videntur, ex rebus ipsis deos esse arguere;"—which we confess we cannot understand ; but we conceive the word crw/iaro-*Troi&L00<u,* there turned *validiora fieri,* is here used by Origen in the same sense with 7rpoaa>7r<Woiaa0ai: so that his meaning is, as we have declared, that those figments of the Greeks and other barbarian Pagans (which are the same with Balbus's *com-mentitii etjftcti* ***Bify*** are really nothing else but the things of nature, figuratively and fictitiously peiM sonated, and consequently not so many distinct substantial deities, but only several notions and considerations of one God, or supreme Nuinen, in the world.

Now this fictitious personating, and deifying of tkings, by the Pagan Theologers, was done two manner of ways ; one, when those things in nature, were themselves without any more ado, or change of names, spoken of as persons, and so made gods and goddesses, as in the many instances before proposed: another, when there were distinct proper and personal names accommodated severally to those things, as of Minerva to wisdfom, of Neptune to the sea, of Ceres to corn, and of Bacchus to wine. In which latter case, those personal names properly signify the invisible Divine powers, supposed to preside over those several things in nature ; and these are therefore properly those gods

aud.goddesses; which are
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